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eral absence and inadequacy of our recognitive consciousness. Considering these main results of the studies on normal memory illusion, it might be well to turn our attention in conclusion to the conception of memory that they give in contrast with the older and still common view of memory images as 're-incarnations' of past experiences, as 'faded copies' of original perceptions. This comparison needs only to be suggested to show the long way we have gone from that older view. The errors and short comings of the latter are patent in the light of even the few established results already reached. The fewness of these results, and at the same time the influence they are having on our psychology of memory, point to a large and promising field of inquiry, a field full also of practical implications of great importance.

Clark University.

F. KUHLMANN.

Atlas of the Nervous System: including an epitome of the anatomy, pathology and treatment. By C. JAKOB, with a preface by A. von Struempell. Translation from the second German edition; edited by E. D. Fisher. W. B. Saunders & Co., Philadelphia and London; 1901. pp. 218. (112 colored lithographic figures and 139 other illustrations.)

I am glad of the opportunity to recommend this little book to my colleagues of psychology who are obliged, from time to time, to have recourse to text-books of neurology. The work has its obvious limitations, both of space and of time; it covers an immense field in small compass, and the German original, from which the translation has been made, dates back to 1899. Despite these drawbacks, it is one of the most useful and reliable compendia with which I am acquainted.

E. B. T.

Willensfreiheit und wahre Freiheit: mit einem Anhang über den heutigen Stand der Frage vom freien Willen, von G. TORRES, München, 1904. pp. 46.

This is a sensible essay upon the eternal problem of human freedom, in which the author draws a sharp distinction between philosophical or causal and practical or relative freedom, and discusses in detail the questions of merit and responsibility from the standpoint of determinism. The book is written on a moral basis and in ethical terms; but its underlying psychology is sound, and its positions can readily be translated into psychological language.

P. E. WINTER.

The Eternal Life, by HUGO MUENSTERBERG. Houghton, Mifflin & Co., Boston and New York, 1905. pp. 72.

The author sets out from his well-known thesis that the world of science, temporal, spatial, causal, is merely a construction, made for special purposes by the free personality of man. To approach the question of the eternal life, we must "emancipate ourselves from this unnatural view, and apperceive our life as act and not as object, as creator of time and not as a chance occurrence in time" (p. 26). "The real personality, the subject of will and thought, is not an object in time, as it is itself the condition of time. Its whole reality lies in its attitudes and in its acts" (pp. 16 f.). "My real life as a system of interrelated will-attitudes . . . is independent of birth and death; . . . it is immortal; all possible thinkable time is inclosed in it; it is eternal" (p. 27). "We do not desire the tone of this individual life to last beyond its internal, eternal rôle, throughout the symphony of the Absolute; its immortality is its perfect belonging to that whole timeless reality, belonging there through its human relations to its neighbors, and through its ideal relations to the ultimate values" (p. 70). These quotations will give some idea of the writer's standpoint, which,

as it will not satisfy those who desire a personal immortality, so also is beyond the reach of criticism in short compass, implying as it does a definite philosophical system.

P. E. WINTER.

Man's Responsibility; or How and Why the Almighty introduced Evil upon the Earth, by T. G. CARSON. G. P. Putnam's Sons, New York and London, 1905. pp. v, 524.

An exposition in detail of the plan of the Almighty in the creation of mankind, together with suggestions, derived from the principles involved, for the betterment of government and society. "The design adopted by the Creator evidently was to construct man in the manner which he judged best for him, and so to place him, that he could put to use all the functions and capacities with which he was endowed. I cannot see how it is possible that this plan can strike any one with surprise. . . . Everything that is constructed upon earth is formed of materials, and the materials of which the human mind is formed are principles. But all materials are alike capable of being used for good purposes and for bad. A man who is constructing a house may seize a batten, and with it slay his brother. Are battens therefore to be eschewed, and houses reprobated? Nonsense like this is not entertained when discussing practical affairs. Neither, it is clear, do such considerations weigh with the Almighty" (pp. 351 ff.).

P. E. WINTER.